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object both times. Grein, perceiving that this meaning would not suit here, suggested *moliri*? but added *seovað*, *seoviað*?"

W. retains *seodað*, but derives it from *seðan*, which with its compounds *aseðan* and *geeseðan* occurs frequently: Dan. 654; Cri. 243; El. 582; Ps. 93, 4; Ps. 118, 160; further, Bed. 41, 8; Boeth. (Fox's edition) p. 20; Aelfr. Hom. (Thorpe's edition) II, 130, 11; Aelfr. Gram. (Zupitza's edition) p. 226, 11; Wright's Gloss. (Wülker's edition) 208, 5; 208, 23; 214, 30; 238, 40; 340, 17." This word signifies 'to verify, affirm, make true, fulfill, etc.' To assume a further development of meaning = 'to carry into effect, prepare' (ausführen, bereiten) would not be too bold a conjecture: 'How for me the strangers prepare spiteful snares (i. e. malicious attacks) and death.' For *searonet* has here most probably the same meaning that *wælnet* usually has." As can easily be seen, Wülker fails to cite a single instance of *seðan* or its compounds with the meaning found in our passage. Furthermore he fails to tell us how *ē*, *i*-umlaut of *ō* (*sēðan* from *sōð*), can interchange with *eo*. I adhere to the opinion that *seodað* is derived from *seodan* = coquere. By comparison with the Icelandic we find that *sjóða* (A.-S. *seodan*) signifies "to fuse steel and soft iron," a smith's term (cf. Cleasby-Vigfusson's Icelandic Dictionary under *sjóða* I. 2, where several examples are given). Hence it may be conjectured that the Old-English, too, used this word in the same sense, as Grimm suggested. Again, coquo vel coco *ic* *sēode* is found in Aelfr. Gram., p. 175, and coquo from Quintilian's time was regularly used figuratively, in much the same sense as concoct is now. Acquainted with Latin as the Old-English were, they would naturally, it is easy to suppose, translate coquere, figuratively as well as literally, by *seodan*. Further, that *seodan* was used to express mental action we have abundant proof both in the Icelandic and in the Old-English. For the latter compare the examples quoted above; and for the former see "Cleasby-Vigfusson, etc.," as quoted above, II, where *sjóða* signifies "to brood over, delay." "To devise, prepare" follows naturally I think from these meanings.

Why *landes ne* l. 303, "metrically as it would

seem, is to be eliminated," and why l. 489 is too short by one syllable (similar remarks are made with reference to ll. 1443, 1700), I confess I do not understand. Just in what way Bright would make syllables affect the metre of these lines I fail to see.

819. *berede*.—Bright says: "Baskervill's note is a failure," etc. Against this I will place Wülker's note on this word. "MS. has distinctly *berede*. Also Thorpe, Gm. K. and Gr. substitute (setzen) without remark *herede*, most probably on account of the alliteration. Baskervill retains the reading of the MS. I, too, prefer to retain *berede*, however near the above change may lie. Berian = 'to make known, manifest' (darlegen, an den Tag legen) is found Dan. 142. Since this meaning suits here admirably, there is no ground for change. B. understands this passage just so and translates 'made known.'"

1585. *heofon swaðrode*. "Baskervill has no argument in favor of *heofon*, etc." I shall give up my translation of *heofon*, but retain the word. Wülker goes further, retaining *heofon* 393, 1508, 1585. There is no reason, as he says, to change on account of the alliteration, since irregular (ungenau) verses occur so frequently in *Andreas*. In all these places *heofon* is perfectly distinct in the MS. *heofon geotende* occurs twice in A.-S. poetry and *gifen geotende* only once.

In a later issue of MODERN LANGUAGE NOTES, I hope to discuss some other words and passages in *Andreas*. These, however, will suffice for the present.

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PROF. BASKERVILL'S NOTES.

Since the form of statement employed by Prof. Baskervill clearly invites a reply to some points of his communication, indulgence will perhaps not be withheld from a few additional remarks, of the utmost brevity, on questions already sufficiently discussed.

In proposing the emendation of line 145, I had in mind, as was indicated, the opinion which the construction had called forth from Lohmann as against Zupitza, and therefore

ventured the suggestion which releases the passage from the controversy. Not having deemed it necessary to say that *pæs* makes the subordinate clause purely relative, I am now willing, with the correction of this serious omission, to leave the reader to his own choice in the matter. I would only add that for those who may prefer to read *hwæs* a passage like the following, *ācle bidað hwæt him æfter dædum dēman wille lifes tō léane*, Juliana, ll. 706 f. will possibly not be unwelcome, while Judith, ll. 183 f., *ac him ne ūde god lengran lifes*, enables us to cancel "attraction" in Grein's Gloss. II p. 114, l. 1. Moreover, in connection with Prof. Baskervill's illustrations of the not infrequent omission of a letter in the manuscript, it will be observed that the retention of *heorudeorize* (l. 996) in his text, and that, too, in despite of the occurrence of the correct form some lines later in the poem and the correction of the preceding editors, does not reveal that harmony of parts that we like to associate with notions of an editor's doctrine.

In the note on line 64, undue stress is laid on Prof. Wülker's assurance that "*ð* not *p* is found in the MS.," for in dealing with a text that has evidently been copied and recopied, who can tell how often, before reaching its present state, there is certainly no violence in thinking of an arbitrary confusion of the signs *ð* and *p*, and assuming the transmission: *ð* < *p* < *w*. On the other hand Prof. Baskervill has properly rejected Prof. Wülker's *séodað* < *sēðan* [*sōð* verus]. The question is, therefore, reduced to a choice between the two remaining readings that have been variously upheld by the editors. Prof. Baskervill's details in favor of one of these will be found interesting; I, however, hold to the opposed view, and without making a formal defense would merely say that for me the collocation in Beowulf, *searonet séowed*, is definitive. We have but to look at the long lists of parallel expressions in A.-S. poetry, lists that have of late been extended and newly interpreted, to be persuaded that the soundest method of interpretation in this department of writings is that of comparison. If, therefore, *séowan* proves, in an undisputed passage, to be the proper word to use with *searonet*, a probability in favor of the same collocation in

another connection is established that far outweighs such arguments as have been urged for the retention of a scribal blunder, or against a good and effective figure of speech.

Touching the paragraph in which Prof. Baskervill declares himself unable to understand me, I can only say that in my arguments based on the requirements of the metre, I believed to give sufficient references both to show to what theory of verse I adhered, and to obviate the charge of a lack of evidence.

The canon of textual criticism shown by Prof. Wülker and adopted by Prof. Baskervill in the case of lines 819 and 1587 is incomprehensible to me, so that I am altogether unfitted to combat it. I cannot, however, resist making the experiment of a simple induction on editors who cherish a mental reservation with respect to the use of alliteration in A.-S. verse:

beorhtbéacan godes; brimu swaðredon. B. 570.
mēðe be mæste. Mere sweoðerade. An. 465.
widfæðme wæg; wædu swædorodon. An. 533.
lēt Babilone blæd swiðrian. Dan. 683.
ēce and edgeong æfre ne sweðrað. Ph. 608.
siððan Heremódes hild sweðrode. B. 902.
scán scir-wered, scadu sweðredon. Guth. 1262.
scíre scínan. Scedu sweðerodon. An. 838.

Apply now the 'rule of three' and obtain the unknown quantity in:

gēoc æfter gyrne, [x]cofon swaðrode. An. 1587.

In the last number of the 'American Journal of Philology' (vol. 8, p. 95), Prof. Baskervill has given us a new reading for the passage ll. 856 f., as follows:

*in þam cēole wæs cyninga wuldor:
 waldend weorðode ic, his word oncnēow,
 þēh hē his mægwlite bemiðen hæfde.*

It were interesting to know how he would have us scan the second verse.

JAMES W. BRIGHT.